



BADEN-POWELL SERVICE ASSOCIATION

Introduction to Traditional Scouting

Produced by BPSA-US, 2013

This document is intended as a resource for training new leaders in Scout Groups within the BPSA. This document may be copied, modified and used for any Scouting purposes.

Preface

Thank you for the interest you have shown in taking responsibility as a leader in the Baden-Powell Service Association. There can be no better investment made than that investment of our time and interest to encourage our young people to take their rightful place in American society.

This document is an accompaniment to a new leader training course for adult Rover Scouts serving as Section Leaders (called “Scouters” and made up of Scoutmasters and Assistant Scoutmasters), Group Scoutmasters and other Leaders involved with a Scout Group under the BPSA. It can also be used as an informational manual for those new to Traditional Scouting.

This course is designed to explain the responsibilities of leadership, some of our key policies, and our aims and objectives. This course will enhance your Scouting skill set so that you—and your youth—will receive the maximum benefit of the Traditional Scouting program and have fun doing it. Keep this handbook, as you will find yourself referring to it often.

With the inclusion of girls in the Association, the masculine gender should be read as the feminine gender as appropriate.

Good Luck and Good Scouting!

What Is Traditional Scouting?

The term “Traditional Scouting” has a different meaning outside the United States, where it refers to a “back to basics” movement that rejects the worldwide trend to “modernize” Scouting in order to appeal to imagined wider slices of fleeting popular and commercial youth cultures, and returns Scouting to a scheme intentionally based on Baden-Powell’s own original model of Scouting.

Traditional Scouting is not historical re-enactment, but, for the most part, an attempt to present Scouting as the game that was played up through the 1960s. For all practical purposes, in most of the former British Empire (with minor national variations due to climate and the influence of native cultures), this was how it had been played by Scouting’s inventor, Lord Robert Baden-Powell, while he was still alive. In Traditional Scouting, the only changes in the program are for reasons of advances in a) health and safety practices, b) environmental concerns, and c) light-weight camping technologies.

The Scouting movement began “modernizing” starting in the 1960s with the British Boy Scout Association, who commissioned a number of studies to determine how best to appeal to an imagined wider demographic and an ever-changing youth culture in an effort to reverse a decline in membership. This series of studies (called *The Advance Party Report*) was picked up by the Boy Scouts of America (BSA) in 1970, which began the introduction of the “new and improved” Scouting Program in America in 1972. These changes saw a removal of most of the Scoutcraft and Woodcraft skills and requirements in the handbook and a complete move away from the Patrol Method and other Scouting methods which were part of Baden-Powell’s original program.

For these reasons, among many other changes to the Scouting program not mentioned here, Traditional Scouting programs began forming in the early 1970s, starting with the Baden-Powell Scouting Association in the UK in 1971. Other Traditional Scouting programs affiliated with the BPSA-UK now exist in Canada, Australia, Ireland and many other countries. In the United States, Baden-Powell Scouting started in 2006, founded by members of the U.S. Rovers (USR), the Rover Scouts Association (RSA), and other interested Scouters. In 2008, Baden-Powell Scouting was renamed and incorporated as the Baden-Powell Service Association.

Why Traditional Scouting?

During the Boer War, Robert Baden-Powell (“B-P”) was the commander of British forces—and the British civilian population—in the besieged city of Mafeking. Through leadership, courage, and cleverness, B-P successfully defended Mafeking until the siege was lifted, and returned home to England a hero. During the siege, boys had acted as couriers in the city, and B-P had been impressed with their courage and service. On his return to England, he was disturbed to find many boys reading his book, *Aids to Scouting for NCOs & Men*. He had intended that book for soldiers, not boys, and thought the material was inappropriate for youth. His experience at Mafeking taught him that youth were capable of much more than most of society realized, and so he decided to rewrite *Aids to Scouting* with boys in mind. He wanted to take the best aspect of

the military—selfless service—and train boys to be of service not for war, but for civilian life. They would be “peace scouts” and the book would emphasize the techniques of backwoodsmen and explorers rather than soldiers. He also had an idea that it could be done in a way that was fun, so that the boys often didn’t even realize it was training. He led a camping experiment with boys on Brownsea Island in August 1907, wrote *Scouting for Boys* (published in 1908), and the Scouting movement was born.

B-P continued to refine his teaching methods until his death in 1941. The goal of his system was, and still is, to teach better citizenship through games and outdoor activities. His system uses a sense of spirit and honor to instill a character of selflessness and service in youth, and to keep that character growing. If a Scout does a good deed, the Scout’s honor grows. If a Scout fails to do his or her best, some honor is lost. Ideally, Scouting develops that sense of honor so that it becomes unconscious—through practice, the Scout does his or her best to help other people, to render service, and so without even thinking about it so that it becomes routine. When Scouts make the Scout Promise, they do it on their honor. They are not liars or bad people if they fail to keep that promise, but they feel that something is missing when they don’t help others. The Scout feels a sense not of guilt, but of lost opportunity, and that sense drives the Scout to do better the next time.

Until that sense of doing the right thing becomes completely unconscious (and that is an ideal—few, if any, ever get to that point)—other practices help to build that character. Those other practices form the basis of B-P’s “methods.”

The uniform is one of those methods. The uniform helps the youth to develop a sense of pride—not an I’m-better-than-you-are type of pride—but rather a pride closer to gratitude: an I’m-grateful-that-I-can-be-a-part-of-this-organization kind of pride. He knew that not every Scout would wear the uniform all the time, but he found that if the adults wore it, and wore it proudly, the Scouts would want to wear it, even if they were laughed at by others. The uniform helps Scouts learn to ignore unhealthy peer pressure, develop a sense of pride in being a Scout, and feel a connection to Scouts across many cultures who wear that same, or very similar, uniform. Over time that pride in being a Scout turns into gratitude, not for just for being part of the organization, but for being able to serve others.

The outdoor nature of the program also helps in building character. Not only do Scouts learn a set of skills so that they can be of service and become healthier through the open-air exercise, but also—through overcoming mild hardships (who hasn’t been camping and had something go wrong?)—learn confidence, self-reliance, and the importance of being prepared.

The Patrol Method allows Scouts to act as a group with minimal adult participation. Scouts plan campouts and activities, not adults. Scouts experience being in positions of authority, being under the authority of other Scouts, and also being on an equal footing with other Scouts. All three of those experiences help them to understand and remember the responsibilities that come with leadership, success, and privilege later in life. A Scout learns that privilege, wealth, and authority are not ends themselves, but rather are means to help others.

Badges encourage Scouts to learn and to better themselves until eventually, in the ideal, they need no reward, but better themselves so as to be of greater service to others and are grateful for the opportunity. To help facilitate that transition, as Scouts get older, there are fewer badges.

Scouting traditions also help to build Scouting spirit. Simple rituals and reminders, such as tying a knot in the necker until a good deed is done that day, help keep the Scout on the right track. The three points of the Scout badge, the three fingers of the Scout sign, and the three fingers of the Scout salute are all reminders of the three points of the Scout Promise. Ceremonies reinforce the importance of the Scouting spirit. Nearly everything about the uniform has a symbolic meaning to help remind the Scout of something. Scouts realize that they are part of a worldwide family that takes essentially the same promise, follows the same law, and wears the same uniform, and has done so for over one-hundred years. Meeting and corresponding with Scouts in other countries became an important part of the program, and B-P pushed it as a way to promote international peace.

Much, but not all, of this character building takes place without the Scout even realizing it. Much of the time the Scout thinks he or she is simply having fun, but all the while is growing toward a life of service. Knights, for example, were a major theme of B-P's *Scouting for Boys*. B-P was well aware that real knights weren't the idealized upstanding do-gooders of mythology, but he also knew that it was more fun to do a good deed if it was imagined as the quest of a knight-errant.

A great deal of B-P's philosophy and methods were written up in his three handbooks: *Scouting for Boys* (the original handbook for Scouts, who are called Pathfinders in the BPSA), *The Wolf Cub's Handbook* (Wolf Cubs are younger members that form another branch of Scouting—they are called Timberwolves in the BPSA), and *Rovering to Success* (Rovering is a form of adult Scouting developed in the 1920s). In addition, his *Aids to Scoutmastership* laid out his methods for adult leaders to follow.

Scouting continued to evolve after B-P's death in 1941. Some of the changes were good—in most countries other than the United States, Scouting became co-ed. Other changes were necessary but didn't affect the main program—camping technology improved, first-aid advanced, and the importance of environmental stewardship grew (B-P had been on the forefront of protecting nature). Unfortunately, however, Scouting also changed in ways that lost or negatively altered important parts of the original program. The Patrol Method dwindled into near disuse and, instead, campouts and other outings were carefully planned and controlled by adults instead of the Scouts themselves. The outdoor nature of the program became much less important than it had been. Earning badges grew in importance and sometimes became an end in itself, replacing character-building and the development of skills as the goal of Scouting. And, furthermore, some Scouting organizations became large corporate entities with their own interests and agendas, rather than a movement of volunteers dedicated to B-P's original program.

In the 1960s and 1970s, after a large number of these negative changes, Traditional Scouting organizations were formed in Britain, Canada, and other parts of the world to revive the original program (with the blessing of Olave Baden-Powell, B-P's widow and an important person in the

Scouting movement herself). These organizations banded together under a worldwide umbrella organization, the World Federation of Independent Scouts (WFIS). In 2006, Baden-Powell Scouting was formed as a WFIS member organization in the United States. The name was later changed to the Baden-Powell Service Association (BPSA) to avoid possible trademark infringement.

The founders of the BPSA wanted to ensure that the genius of B-P's program was not lost, so they based it on the three handbooks mentioned above—*Aids to Scoutmastership* wasn't formally included but was informally accepted as well—and the 1938 *Policy, Organisation and Rules* of the UK Boy Scouts Association, which was the last set of Scouting policies largely developed by B-P himself. All adult members are encouraged to read and study these five works. (When reading them, bear in mind that they are books of a past era. Although they hold much wisdom, they also contain ideas that are offensive today. The BPSA believes in the method and philosophy these works, but rejects the racism, sexism, and colonialism found in them.) The belief in the traditional program can be found in the BPSA by-laws:

Section 3. Statement of Purpose

- (i) The aim of the BPSA is to develop good citizenship through woodcraft and Scoutcraft training by following the methods and aims developed by Robert Baden-Powell's "Scouting" program. This program was described in Baden-Powell's writings in the books, *The Wolf Cub's Handbook*, *Scouting for Boys*, and *Rovering to Success*. The organization of Scouting was described as well in the 1938 *Policy, Organisation and Rules* of the Boy Scouts Association of the United Kingdom, which was the last set of Scouting policies overseen by Baden-Powell before his death.
- (ii) The BPSA maintains that Baden-Powell's Scouting program continues to be an excellent tool for instruction in good citizenship and outdoor training and is worthy of continuation in the form he [Baden-Powell] last left it.

Those founding the BPSA also valued inclusiveness. They thought the program was so good that anyone who wanted to should be able to participate. They also recognized that the original documents suffered from the prejudices of their times and that other changes in the program needed to be made. As a result new handbooks were developed that remained true to the original methods but removed much of the prejudices. This need for change appears in Section 3, point (iii) of the by-laws:

- (iii) However, no organization can completely live in the past; and in a few instances the Traditional Scouting program should be changed. BPSA modifies the traditional program where wisdom warrants it, to make it more inclusive, to eliminate vestiges of colonialism and other prejudices of the era when it was developed, to account for advances in first aid, health and safety, to respond to the growing awareness of the importance of environmental protection, and to adapt the program to local conditions, customs, and traditions. Local conditions might necessitate alterations due to possible legal restrictions on the use of certain words and marks, the expense or unavailability of some uniform items, and the need for warm winter weather uniforms in cold climates. Similarly we

alter wording and practices involving flags, national anthems, monarchs, and the like to be appropriate to that of the United States.

A later section of the by-laws (Section 5) says this:

(ii) The BPSA gives each group and individual member substantial freedom to interpret and adapt Baden-Powell's program for their own situation. However, deviations from the traditional program should never be taken lightly and should never be adopted without good reason. When proper policy is unclear, members are encouraged to let the Scout Promise and Law be their guide.

The BPSA was founded on a tension—keeping true to the methods, aims, and traditions of the original program while simultaneously becoming a modern, inclusive organization. The founders knew that B-P's methods are carefully interwoven and that small changes can lead to unexpected consequences. The founders were also aware that traditions take decades to become meaningful, and cannot be replaced easily. The by-laws are designed to take that tension into account. Change can take place and is welcome, but only after careful consideration of its effects on the entire program.

About the Baden-Powell Service Association

BPSA perpetuates the principles and practices of Scouting laid down by Robert Baden-Powell in 1907, which had been developed and refined in Boy Scout Associations around the world for over a century. These principles are so fundamentally sound and the practices so adaptable that Traditional Scouting goes on developing and can never be dated or unsuited to any community. Our aim is to promote good citizenship, discipline, self-reliance, loyalty, and useful skills.

BPSA is totally independent of, and not affiliated with, the Boys Scouts of America or the Girl Scouts of the USA. We are members of the World Federation of Independent Scouts (WFIS); and as such are not in competition with other American Scouting Associations, we are only their brothers and sisters. We work closely with the Baden-Powell Scouts' Association of England and the Baden-Powell Service Association in Canada.

The training scheme devised by Baden-Powell is based on using the natural desires of young people as a guide to the activities which will attract and hold them. The appeal of true Scouting has always been to that element of the vagabond, pioneer and explorer which is part of our nature; and is at its most evident in youth. Hence the significance of the opening sequence of B-P's "Explanation of Scouting" in *Scouting for Boys*:

"By the term 'scouting' is meant the work and attributes of backwoodsmen, explorers and frontiersmen."

BPSA believes that everyone deserves a chance to participate in the movement which Baden-Powell started, and with that, we have crafted our policy of inclusion:

Baden-Powell Service Association (BPSA) offers a choice for those with curiosity, energy and independence of spirit. We are committed to providing an appropriate alternative and community-oriented Scouting experience. BPSA welcomes everyone. Our mission is to provide a positive learning environment within the context of democratic participation and social justice. We foster the development of Scouts in an environment of mutual respect and co-operation.

Membership is open to both boys and girls, men and women. There are three membership options for sections: All male, All female and Co-ed.

We have a full range of training and proficiency badges for all sections. Our highest award at the Explorer level is the George Washington Scout Award; and at the Rover level, the B-P Award.

We have no full-time or part-time paid staff. This allows us to keep costs down to a minimum. Training handbooks are available, along with support material.

We have affiliated associations in Canada, as well as overseas. A range of international opportunities exist for our members through the World Federation of Independent Scouts. See <http://www.wfis-worldwide.org> for more information on WFIS. Visit <http://bpsa-us.org> for more info and resources on BPSA.

Our Scouting Family

The following Sections are available in each Scout Group.

Age Group	Section Name	Description
5–7 Years Old	Otters	Our junior section has a motto of “Busy and Bright.” Otter sections are called Rafts and are broken down into Dens of 6–8 each. They follow a program of games and training designed to get them accustomed to social integration, leading to constructive use of leisure time, raises their awareness of the outdoors and concern for others, and stimulates an initial interest in Scouting activities.
8–10 Years Old	Timberwolves	Rudyard Kipling’s <i>The Jungle Book</i> still forms the basis of this section with the motto “Do Your Best.” Timberwolves operate in Packs, divided into Sixes of 6–8 each, with Akela (the Cubmaster) in charge. There are 20 special-interest badges that can be earned. The unique feature is the Wolf Cub Promise and Law, which provide an ethical and personal code for young Americans to live up to.
11–17	Pathfinders	Based upon B-P’s book, <i>Scouting for Boys</i> , this section has stood the test of time with its ethical code embodied in the Promise and Law and the proverbial Scout “Good Turn.” Pathfinder sections are called Troops and are broken down into Patrols, which are youth led. Basic training involves Scoutcraft and outdoor activities combined with community service. The top award is the George Washington Scout Award.
18+	Rovers	Rovers manage their own program and activities, still guided by the Promise and Law. Rover Crews also operate in Patrols. Like the knights of old, they fulfill their motto of “Service” both within our movement and to others in their communities. The Group Scoutmaster and the Scoutmasters (SM) of each section must also be registered Rover Scouts. Part of their “Service” commitment is teaching the Aims & Methods of Traditional Scouting to the youths in their respective group/sections.

Aims and Methods of Traditional Scouting



“The aim of Scout training is to improve the standard of the future citizenhood, especially in Character and Health; to replace Self with Service, to make the lads individually efficient, morally and physically, with the object of using that efficiency for service for their fellow-men.”

Lord Baden-Powell
From *Aids to Scoutmastership*

Scouting is a game. A game that BPSA feels should be open to be played by anyone.

The aim of our Association is to develop good citizenship among young people by forming character—training them in the habits of observation, obedience and self-reliance—inculcating loyalty and thoughtfulness for others—teaching them services useful to the public, and handicrafts useful to themselves—promoting their physical, mental, and social development.

These aims are delivered through our Scouting programs based upon our worldwide fraternity and a respect and love for the out-of-doors. Our programs should encourage self-discipline, leadership training, respect, service to others, and co-operation with peers. This is our challenge.

Our programs and values are underwritten by our Promise and Law which spell out the agenda of what a good Scout should be.

A Promise and Law

The Promise and Law are the basic tools for the formation of the principles of the Scout Movement. They provide the framework under which all our Scouting activities exist. Through the Promise and Law, a member makes, of their own free will, before their peers, the responsibility to be faithful to the given word. The permanent identification with these ethical

values, and the sustained effort to live up to those ideals to the best of their ability (“I will do my best”) are therefore a most powerful instrument in the development of young people.

Below are our Promise and Law, as devised by Lord Baden-Powell, our Founder, members may choose either version.

The Scout Promise

On my honor, I promise that I will do my best
To do my duty to God¹ and my Country,
To help other people at all times, and
To obey the Scout Law

The Outlander’s Scout Promise

On my honor, I promise to do my best,
To render service to my country
To help other people at all times
and to obey the Scout Law

The Scout Law

1. A Scout’s honor is to be trusted.
2. A Scout is loyal to their country, Scouters, parents, employers, and those under them.
3. A Scout’s duty is to be useful and to help others.
4. A Scout is a friend to all and a brother (sister) to every other Scout.
5. A Scout is courteous.
6. A Scout is a friend to animals.
7. A Scout obeys the orders of his or her parents, Patrol Leader, and Scouter without question.
8. A Scout smiles and whistles under all difficulties.
9. A Scout is thrifty.
10. A Scout is clean in word, thought, and deed.

¹ A Scout may substitute “my conscience” in place of the word “God”, or they may choose to make the Outlander’s Scout Promise instead.

Thus, the **Aims** of Scouting are to improve:

- 1 Character - Training Scouts in habits of observation, obedience, and self-reliance
- 2 Service - Instilling loyalty and thoughtfulness for others and teaching services useful to the local community (“service over self”)
- 3 Health - Promoting their physical, mental, and moral development
- 4 Proficiency in Outdoor Skills/Crafts - Teaching self-reliance, confidence, and leadership through progressive responsibility and training in Scoutcraft and public-service skills

How Scouting does this is through the **Scout Method**. The Scout Method is defined as a system of progressive self-education through:

- 1 Having a uniform, promise, and law
- 2 Learning by doing (hands-on training)
- 3 The Patrol System - Membership in small groups involving, under adult guidance, progressive acceptance of responsibility and training towards self-governance directed towards the development of character and the acquisition of competence, self-reliance, dependability, and capacities to both cooperate and lead
- 4 A progressive and stimulating program of varied activities based on the interests of the participants, including games, useful skills, and services in the community, and all taking place largely in an outdoor setting in contact with nature

Any member of any Scouting Association that follows a program using the Scout Method is recognized by our Association, as a brother or sister Scout, pursuant to the 4th Scout Law.

To elaborate on some of these key methods...

The Patrol System

(membership in small groups)

The Patrol System is the one essential feature in which Scout training differs from that of all other organizations, and where properly applied, it is absolutely bound to bring success.

The patrol is a unit of Scouting always, whether for work or play, for discipline or duty.

The Patrol System puts responsibility on to the individual; immediately gained in appointing a Patrol Leader to responsible command of his/her patrol. Then, through emulation and competition between patrols, you produce “patrol spirit,” which raises the tone among the youth and develops higher standards of efficiency all around. Each youth in the patrol realizes that they are a responsible unit and that the honor of their patrol depends on some degree on their own ability to play the game of Scouting.

The Uniform

The uniform is an integral part of the Scout Method. As B-P said, “Smartness in uniform and correctness in detail may seem a small matter, but has its value in the development of self-respect, and means an immense deal to the reputation of the Movement among outsiders who judge by what they see.” If youth dress like Scouts they will act like Scouts; and our adult Rovers and Leaders in the movement set the example.

However, B-P also stated that, “I have often said, ‘I don't give a fig whether a Scout wears a uniform or not so long as his heart is in his work and he carries out the Scout Law.’ But the fact is that there is hardly a Scout who does not wear the uniform if he can afford to buy it. The spirit prompts him to it.”

Given all of this, BPSA understands the uniform is a method to help achieve the Aims of Scouting, as B-P has stated. It is not an aim in and of itself. If a group, Scout, or parents—due to finances, environment, or other reasons—can't afford to purchase a uniform in full, it's OK. If the Scouts start off with only the necker and nothing else, the game of Scouting can still be played. Scouts, parents, and groups can work towards being able to provide uniforms progressively and in the future by any number of means; as the uniform is an important part of the Scout method. But the focus of ANY local Scout Group or Section should be on the implementation of the program and other Scout methods before worrying over uniform.

As a Traditional Scouting organization and part of the wider Scout Movement worldwide as a member of the World Federation of Independent Scouts, we wear the traditional Scout uniform distinctive of Scouts seen prior to the 1960s. We don't recreate this uniform exactly, and understand that better materials and utility can be built into the uniform while still keeping to the traditional model. We also understand that, because we are a coed organization, some adjustments and considerations need to go into choosing a similar uniform that women and girls in the association wear.

The most visible aspect of our Movement is our distinctive traditional Scout uniform, especially the Stetson, sometimes called a Campaign Hat. Many Scouting associations throughout the world still wear this uniform with pride in the heritage it represents. Of all the traditions and customs in Scouting, our uniform embodies the most. The uniform's purpose is three-fold. It identifies us as members of the Scouting Movement; it places all members on an even plane, regardless of class or social standing; and it gives all members a sense of pride and self-respect.

The uniform should be worn whole and complete, following the PO&R (*Policy, Organisation and Rules*) from proper head dress to proper footwear. Be sure to check our official BPSA handbooks for diagrams and updated information regarding badge placement for each of our Scouting sections. Wearing part of the uniform is unacceptable, and devalues the Traditional Scouting Movement. Unauthorized badges, pins, and decorations and variations to the uniform are unacceptable. The uniform shall be worn for all Scouting activities. It was designed not to be a dress uniform, to be something only worn for ceremonies and official functions, but rather a Scouting uniform. Its free and easy fit makes it the ideal clothing for Scouting activities.

It is important that the uniform is worn neat, clean, and properly. Remember to “bush-roll” your sleeves. As the Founder taught us, it shows that you are ready to fulfill your motto and are ready to pitch in and help.

Lord Baden-Powell said that if the youth dressed like Scouts, they would act like Scouts—and you will see that it is true! As a Scouter, you set the example for your youth. Set a good example; they look up to you!

Advancement by Progressive Training Through Scoutcraft

“The best progress is made in those Troops where power and responsibility are really put into the hands of the Patrol Leaders. This is the secret of success in Scout training.”

Lord Baden-Powell
From *Aids to Scoutmastership*



The focus of the Traditional Scouting program is the individual Sections, and the advancement of Scouts in each Section by the progressive training of Scoutcraft skills. The various handbooks that guide the Scout through their training are there to help both Scouts and Leaders.

There are many proficiency badges for the Scouts to earn. With the exception of some badges, which are required to show Scoutcraft proficiency advancement, the purpose of the proficiency

badges is to expose the youth to various vocations and hobbies. For this reason, only a limited number of badges are permitted to be worn, depending upon the current level of Scoutcraft proficiency held by the member.

As you have noticed, these badges are named proficiency badges. This means that the badge a member earns indicates they are *proficient* in the skills that badge represents. A badge is only awarded when the member completes all of the requirements of the badge to the fullest. This means the member completes all the requirements for the badge, not a “best effort” of the requirements.

Once a qualified examiner has tested the member², the badge may be awarded. Some badges are more difficult than others to earn. Awarding a badge to a member who has not properly completed the requirements, but you hope will make them feel better is wrong. By allowing the partial or “best effort” for earning a badge, you have demeaned and cheapened the efforts of all the members before who have earned the badge, and those that will afterwards.

Unlike mainstream Scouting, the object is not to have the uniform covered in badges. The average member, upon completing the program, will probably hold about a dozen proficiency badges. It is up to you to hold the Traditional Scouting program to the highest standard. By doing this, you ensure that the badges mean something and provide a true sense of accomplishment for those members who earn the badge.

Proficiency badges show a Scout's “current” skill level. Retesting is important to keep current, failing to re-pass means you don't get to wear the badge. Proficiency badges are not ranks. Ranks are Patrol Leader, Troop Leader, Group Scoutmaster, Quartermaster, etc. And proficiency badges are organized into two general categories: *Scoutcraft* and *Public Service*.

These badges are worn on the Scout's uniform and require the Scout to maintain current proficiency to continue to wear those badges, with retesting as often as once a year.

² It should be noted that Lone Scouts that are not part of a Scout Group should do their best to find qualified examiners for each of the badges; but exceptions can be requested due to circumstances via BPSA Headquarters.

Control and Discipline

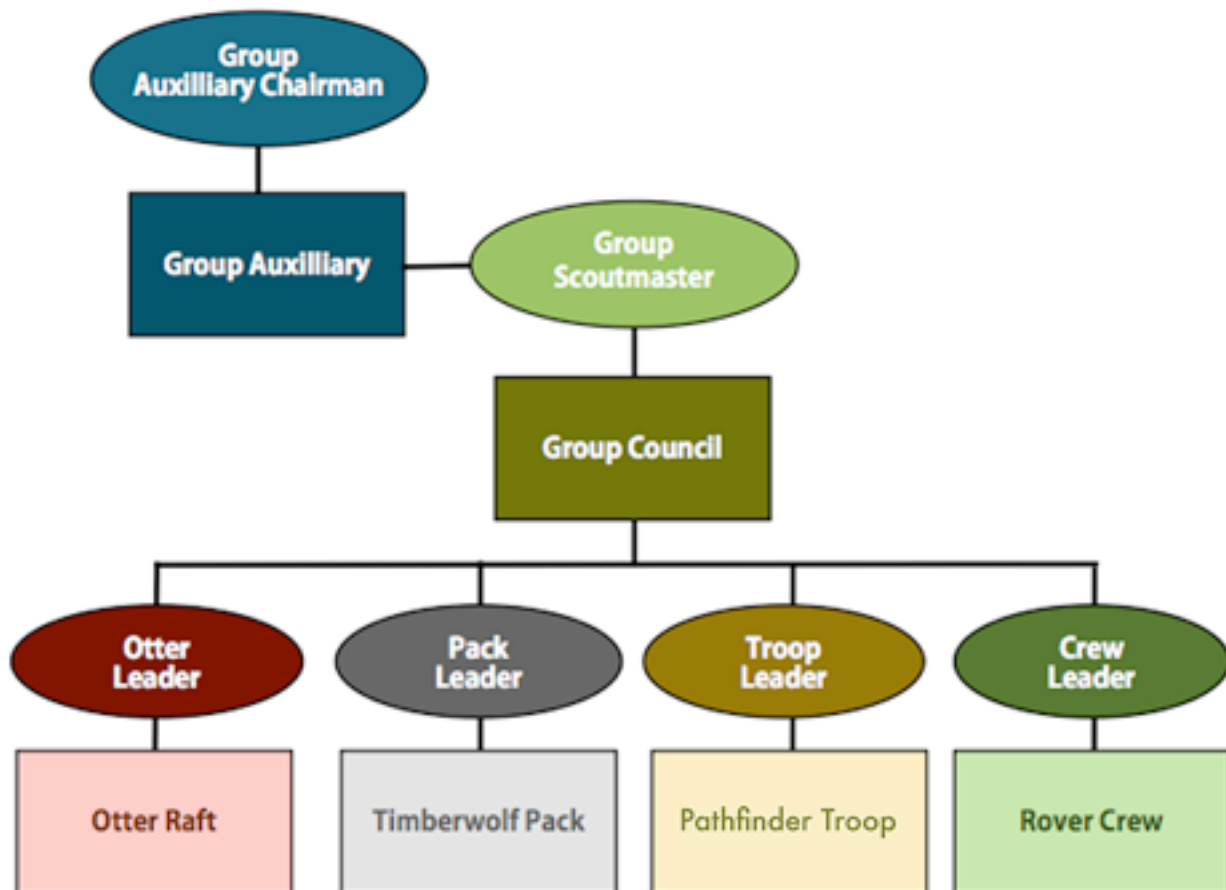
The best form of discipline is self-discipline—but that is what we are trying to develop, so it may not be there to begin with.

Leaders need to be firm and fair with young people. Lack of order, and discipline, lead to chaos, bullying, inattention, and bad behavior. Nobody enjoys himself or herself then. Be firm and clear with the standards of behavior you will tolerate. We have no need to accept “second best” or anarchy. Physical restraint and assault, verbal bullying, shouting, and mental torment are strictly forbidden. So, in cases of bad discipline, exclusion may be your only solution for the good of the rest. Not everyone wants to be a Scout.

Always insist upon a disciplined start and finish to your meetings (a proper opening and closing), and give the Scouts an opportunity to let off some steam through energetic and noisy games.

Traditional Scouting is a program that is based very much on out-of-doors activities. For the youth, the attraction of the Traditional Scouting program is the out-of-doors activities. Camping, hiking, adventure, and skills is why they are here. It is a program that trains the youth using the Scout Method and the Patrol System.

Group Organization and Structure



The Scout Group

The Group Scoutmaster (GSM) and the Group Council run the Scouting Group. All uniformed Leaders belong to the group Council. The Group Council should meet once a month, separate from the Group Auxiliary, to report on their Section's progress and activities, and to discuss future plans. Each section in your Group will require two registered adult leaders. If the section is co-ed, then there needs to be at least one female and one male leader. Additional parents may volunteer to assist with leading, but a registered leader must accompany the Scouts at all meetings and outings. It should be noted that section leaders will actually be registering with BPSA as adult Rover Scouts themselves, and will help make up your group's Rover Crew. Each of them will be required to attend a Brownsea Training Camp within their first year of membership and pass their Tenderfoot Tests to become invested as a Rover Squire. See the BPSA's *Rover Handbook* for more details.

The Group Auxiliary is formed by the Group Scoutmaster (GSM), who appoints and retires all members. It is a committee to be comprised of parents from each training section, former

Pathfinders, well-wishers, local community leaders, and representatives of the sponsoring organization (if any) and others interested in the wellbeing of the Group. Size may vary, but it should not be too large. Six to eight persons is the average size.

The GSM is also a member of the Group Auxiliary Committee. The other leaders in the Group should not be involved with the Group Auxiliary at all. Leaders are there to operate their sections efficiently, and are not to get involved in the logistical support side of the association.

Function

The Group Auxiliary is responsible to the Association for Group property and equipment. It assists the GSM with finance, fundraising, publicity, finding appropriate accommodation, camping grounds, and leaders for the Group. They need to act as “missionaries” among friends, colleagues, and peers to promote the Group and its activities.

The Group Auxiliary is not concerned with the actual training of the Scouts in the Group. This is the responsibility of the warranted leaders of the Group in the Group Council.

A well run Group Auxiliary secures the financial wellbeing of the Group and is an inspiration and a help to the leaders who deliver the program to the youth every week. Most of the Group fundraising is under the direction of the Group Auxiliary, but can and should involve the Group Council and all Scouts. Group fundraising ideas should therefore be brought to the Group Council from the Group Auxiliary by way of the GSM for coordination with the section leaders.

Relationships with any sponsoring authority must be maintained on a friendly, co-operative basis and wider relationships and links should be encouraged with other organizations.

Sponsoring Organizations

In the BPSA, we want to keep things simple and straightforward for members and leaders. There is really no concept of a “sponsoring organization” within the BPSA for chartered Scout Groups. This is a concept used by the BSA and GSUSA.

If a chartered group wants to find a sponsor for purposes of meeting place, shared resources, and adult members, etc; that’s fine. However, there is no formal contract or paperwork for that, as it would be between the chartered Group and the sponsor. A sponsor must understand that they will have absolutely no say over the program of the BPSA or the chartered group. Sponsoring organizations should do so only because they want to help their community by supporting a local BPSA Scout Group. A sponsor has no controlling stake in the group and cannot affect program, membership, training, or set down rules that violate the BPSA By-Laws or PO&R. The program is set up by BPSA and run by the Group Scoutmaster. Period.

If a sponsor wants to volunteer adults for the Group’s Auxiliary (which makes perfect sense if you have a sponsor), they are encouraged to do so. But the Auxiliary is only concerned with managing finances, resources and administrative/PR for the group—not the program or

leadership. The GSM has final say in the BPSA; which is different than the BSA, where the Committee Chair (usually from the Sponsoring Organization) has say of leadership roles within the group.

Organization

The GSM should not be the chair of the Group Auxiliary. A separate person needs to be found of standing in the community who can conduct meetings with an efficient and friendly style and who has useful contacts with others. The GSM needs to be able to cooperate and work well with this person.

The Group Auxiliary also needs: a Secretary to draw up the agenda for the meetings, in consultation with the GSM and the Group Auxiliary Chairman, to handle correspondence, to maintain a minute book of meetings, and to notify members of Meetings called; and a Treasurer to keep books of account and maintain Group bank accounts (operated over at least 3 signatories).

The GSM should be consulted on drawing up a realistic annual budget for the Group and the Group Auxiliary. The GSM needs to ensure that they have sufficient funds to cover payments for annual registration, extra insurance, accommodation, and equipment.

Meetings

All Scout Groups should hold Scout meetings on a monthly basis in addition to outdoor Scoutcraft activities and community-service projects. The various Group sections should meet individually (as a Raft/Pack/Troop/Crew) to focus on badge work, games, and activities and implementation of the program for their section. The GSM need not attend these meetings. His/her job is to ensure that each of the program sections has enough well-trained leaders and that they, in turn have the training and resources available to them to run the program for their sections. The only exception to this are the Pathfinders, who should be meeting a bit more often (i.e., twice a month in addition to outings).

Meetings of the Group Council and the Group Auxiliary should also be held monthly, typically at the home of the GSM or one of the other Scouters. Scouting is a worldwide family linked in friendship and the meeting should be conducted within that spirit with all sections being fairly treated in access to Group resources.

The Group Auxiliary may form sub-committees, if they wish, for such things as planning large events. These sub-committees should only be temporary or a long-term rivalry could develop, leading to division and dissent.

It should be noted that the Group is run by the GSM, **NOT** the Group Auxiliary. The Group Auxiliary is a support arm only.

Fundraising

Groups with sponsoring organizations should ensure that any fundraising event does not cause them offense. For example, some churches disapprove of gambling, even in the form of raffles.

Our Association policy is that fundraising methods must be legal, and morally acceptable to an Association committed to training young Americans in good citizenship. We do not allow, under any circumstance, door-to-door selling.

We expect funds to be raised, rather than solicited, but Groups are permitted to apply for grants from lottery funds, etc.

Publicity

Every opportunity needs to be taken to secure favorable local publicity in support of our work, and Groups should make use of local newspapers, radio and TV stations, and other media outlets with regular reports on their activities. Try to generate newsworthy, photogenic opportunities that could be beneficial to your Group. Support local community events like Veterans Day, Memorial Day, Christmas Food Banks, days of service, environmental projects, parades, etc., and be seen as an active, positive force in your community.

Make sure your Group letterhead looks modern and tidy and uses our Association logo. Be sure to download the BPSA Brand Guide from the Program Resources page on our website.

Ideas and Support

At times, we all wonder about the way forward and how we can solve the problems we face in running our Groups. Your Group is part of a larger Scouting family and we do our best to support and help.

Look for ideas of what others are successfully doing locally. Join in and interact regularly with other Group Leaders on the BPSA Base Camp networking site. Find ideas, and tell us about yours. In this way, we can offer you the combined experience and guidance of all our Groups through the Association, and we will do our best to keep you up-to-date with news and information that can be helpful to you at the local level.

Two-Deep Leadership

Unfortunately today, risk of immoral and unwanted abuse of boys and girls is prevalent in society. We must do all that we can to prevent this from happening to the Scouts we are responsible for. BPSA has a policy of “Two-deep Leadership.”

Two-deep Leadership means that when we are with youth members, there are always to be two Leaders present, at least one of whom must be a registered BPSA Rover Scout. This provides a safe environment for both the youth membership and the adult membership.

All registered adult members must be aware of, and understand, the Association's Abuse Policy, and what their personal responsibilities are. These are detailed in our Code of Ethics & Youth Protection Policy available on our website at BPSA-US.org.

Differences Between BSA and BPSA Programs (Traditional Scouting)

Some parents and Scouts often have questions about the differences between the Boy Scouts of America's Scouting program and the BPSA's traditional Scouting program. This section serves to address some of those differences and help further define what a Traditional Scouting program is all about.

Rank versus Proficiency

In the BSA, the Tenderfoot, Second Class, and First Class through Eagle badges are referred to as "ranks." In Baden-Powell's program and Traditional Scouting, these are referred to as "proficiency" badges—specifically "general proficiency" badges. The general proficiency badges show a Scout's **current proficiency** across a known set of Scouting skills. The idea behind traditional Scouting is advancement through progressive training in Scoutcraft (i.e., Scouting skills).

Merit badges in the BSA are the equivalent of "Special Proficiency" badges in Traditional Scouting. Special proficiency badges represent specific Scoutcraft or public-service skills that a Scout can train in and learn—e.g., Camper, Pioneer, Map Maker, First Aid, etc.

"Rank," then, in Traditional Scouting refers to the position of responsibility of the Scout, such as Patrol Leader, Assistant Patrol Leader, Rover Mate, etc. These positions are appointed by the Scoutmaster to promote patrol, or small unit, efficiency—not to be Scout-elected roles at taking turns in learning leadership.

In Baden-Powell's program and Traditional Scouting, the general proficiency badges (Tenderfoot, Second Class, and First Class) represent a Scout's current proficiency. Unlike the BSA program, Scouts must be able to re-pass the requirements for each of these general proficiency badges in order to continue to wear them. Re-passing or re-testing is an important distinction in Traditional Scouting, focusing on keeping the Scouts current in their skills and abilities. It also lends itself to the theme of being prepared for service, whether in the Patrol or in the community.

Venturing versus Rovering

The BSA Venturing program and the BPSA Rover program are both co-ed, but have different age limits and different focuses for their programs. BSA's Venturing program is focused more around high-adventure activities and only allows members through age 20, while BPSA's

traditional Rovering program is more focused on citizenship and community service and has no upper limit for membership.

Scouting for Everyone

Scouts can be members of the BPSA starting with the Otters program at age 5 as opposed to the BSA's Tigers which start at age 6. The upper age limit for Scouts in the BSA is 20 through the Venturing program where the BPSA Rovers have no upper age limit.

The BPSA is open to males and females in any of the program divisions, where the BSA only allows female members in its Venturing program, which is only for ages 14 through 20, or as leaders (Scouters).

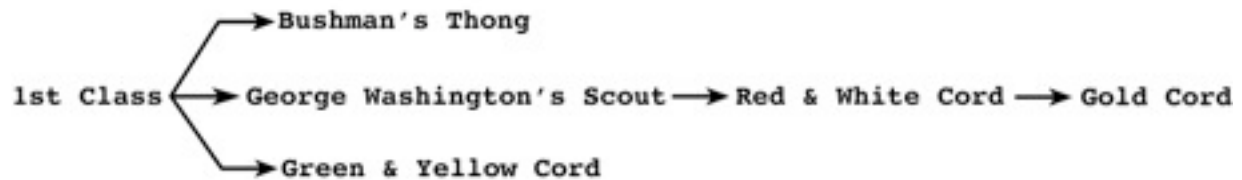
The BPSA believes Scouting should be available to everyone, youth and adult, male and female. Membership for both youth and adults is not conditional based on religious beliefs (or lack thereof), sexual orientation, or gender identification.

Additional Proficiency Badges Beyond First Class

After First Class, the BSA program shifts to an older boy program based on "Merit Badges and Leadership Skills." The BSA badges are earned in the following sequence:

1st Class → Star → Life → Eagle → Eagle Palms

In Baden-Powell's 1938 program and our traditional program in the BPSA, the "Additional Proficiency Badges" are in the following sequence:



In other words, Baden-Powell's Second Class Scouts can begin to "qualify for" (*earn the required "Special Proficiency Badges" toward*), and First Class Scouts can be awarded, the first three "Additional Proficiency Badges" (*George Washington's Scout, Bushman's Thong, and the Green and Yellow Cord*) at the same time.

In common with the BSA's Star, Life, and Eagle badges, the George Washington's Scout and Bushman's Thong involve required badges (*see the "Additional Proficiency Badges" section of the Pathfinder and Rover handbooks*).

All George Washington's Scout qualifying badges are "public service" badges. All Bushman's Thong qualifying badges are "Scoutcraft" badges.

On the other hand, the "All-Round Cords" are similar to Eagle Palms in that they represent a Scout's free choice of six "Special Proficiency Badges" each (*five each for BSA Palms*). Some of the other notable differences in our traditional program from that of the BSA:

1. All of these badges continue to be worn on the Scout Section Uniform (Unlike the BSA where the Star badge replaces the First Class badge, then Life replaces Star, and Eagle replaces Life). However, this requires the Scout to maintain "current proficiency" for these badges, which is tested as often as once a year.
2. All badges represent public service skills OR Scoutcraft skills. There are no schoolwork badges like "Citizenship in the Nation," "Personal Management," etc.
3. There are no Service Project, "Position of Responsibility," or "Scout Spirit" requirements for Pathfinder advancement.
4. There are no Boards of Review required by the Group Auxiliary or Committee.

Summary

This is the program that BPSA is founded upon and represents. For those adults and youth, whether women or men, who want to participate in a program that develops the character and resourcefulness of youth through progressive learning of outdoor skills and strives to replace self with service, we encourage everyone to join in and play the game of Scouting with BPSA.

To register or acquire further information, documents, handbooks, and resources, please visit our website at BPSA-US.org.

Good Scouting to you!